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"TENDER LOVING CARE"

Vacation school photo wins Worship Society's award

ol. 43, No. 45

AUGUST 9, 1961

KEEP IT BRIGHT

THE OTHER DAY I went into the jewelry store to get a new band for my wrist watch.

After the band was replaced, the jeweler helped me fasten it on my wrist. As he did so, he noticed my wedding ring—a ring that I can't recall having taken off since our wedding day. At his request I gave it to him and he disappeared into a back room where I could hear the humming of a motor.

WHEN HE brought it back, I could hardly believe that it was the same ring! Gone was its faded dullness. Now it sparkled with new beauty, just as it did on the day when first it was slipped my finger.

Since I had a wedding that same aft noon, the lesson of the brightened wedding ring was not hard for me understand.

HOW MANY marriages, I wonder have lost their luster because the bri and groom have failed to keep in fello ship with God. But how they are brig ened when God gives us the will and t power to fulfill our sacred vows. H cleansing power can burnish our liv until they shine with peace and joy.

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● A CHURCH MEETING right in the middle of the cold war, which attracted headlines around the world, was the *Kirchentag*, held by German Protestants in Berlin in late July. This week (*pages 11-12*) we have a round-up of reports received from Berlin by airmail. Next week we shall publish an eye-witness story from our German correspondent who describes what it felt like to be part of the large gathering.

● THEY'RE TEARING DOWN a fine old country church in Pennsylvania's Berks County, since it is beyond repair. This is a good time to survey the situation of the country congregation (*see "Country Church"*) to balance up the recent emphasis in *The Lutheran* on problems in city churches. Also, *on page 40*, see picture of congregation gathered for ground-breaking for new church in the Grimsville parish.

● WESLEY SADLER is a veteran United Lutheran missionary in Africa, who has for two years directed the Africa Literary and Writing Centre in Northern Rhodesia. This week we have from him a round-up on the situation of the church in Africa during a revolutionary period (*"The Face of Africa Is Changing"*).

Maybe after Sept. 1 Dr. Sadler will have more time to write for American periodicals. He will give up his directorship of the Writing Centre and move to a quiet place where he can write without interruption of so many telephone calls and administrative work.

● COVER PICTURE. "Tender Loving Care" was the photograph by Paul Ockrasse which won a first prize at the conference of the Lutheran Society for Worship, Music, and the Arts in June. Mr. Ockrasse is a St. Louis *Globe-Democrat* staff photographer, and won top honor for picturing "the love of God . . . reflected by loving Christians" in this shot of a vacation church school.

THE CHURCH IN THE NEWS

Brazil to get LWR aid

Brazilian legislators have exempted relief goods from import duties to permit church agencies to send aid to the country's stricken northeastern states. Lutheran World Relief and Church World service will immediately send food and other clothing into the area, LWR Executive Secretary Bernard A. Confer said last month. Returning from a survey trip to South America, Dr. Confer said LWR will ship more than one million pounds of powdered milk, flour and corn meal.

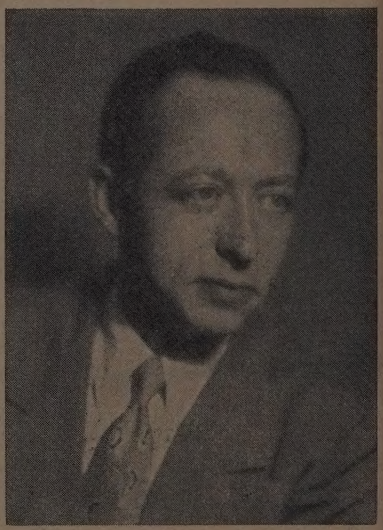
Extreme poverty and malnutrition are widespread in the eight-state area, he reported. Farm land is poor, there have been severe droughts, and the increase in population is further aggravating the problem.

Many U.S. Protestant groups are setting up social assistance projects, mainly in medical work, Dr. Confer said. LWR will send medical supplies, he added. Taking an active part in the Brazilian relief effort are the Synodical Federation, Evangelical Church of the Lutheran Confession, the largest Protestant body in the country with more than 500,000 members, and the Brazilian district of the Lutheran Church—Missouri Synod which has 100,000 members.

Villaume to head Waterloo

Dr. William J. Villaume will assume the presidency of Waterloo Lutheran University this month. The announcement was made by Chairman J. M. Zimmermann of the university's board of governors. Waterloo Lutheran University incorporates Waterloo University College, a liberal arts school, and Waterloo Lutheran Seminary in Ontario, Canada.

A native New Yorker, Dr. Villaume has been executive director of the Department of Social Welfare of the National Council of Churches for the past nine years, has edited two periodicals, *The City Church* and *Christian Social Welfare,* and was co-chairman of the planning committee on religion for the 1961 White House Conference on the Aging. He has lectured on social welfare at Brandeis University's Graduate School for Advanced Studies.



HEADS CANADIAN UNIVERSITY
Dr. William J. Villaume

Dr. Villaume, 47, is a graduate of Wagner College, Philadelphia Seminary, Columbia University (M.S. in social work) and Hartford Seminary Foundation (Ph.D.). He was ordained by the New York Synod in 1938, served as assistant pastor at St. Peter's Church, Manhattan, and as pastor of St. John's Church, Middletown, N. Y. He was director for research and strategy of the Massachusetts Council of Churches before joining the staff of the National Council of Churches in New York as director of the Department of the Urban Church in 1951. He became head of the Department of Social Welfare one year later.

Waterloo College, Dr. Villaume said in accepting the call, "will help its students attain a high level of intellectual competence and personal responsibility for service to mankind in whatever field of endeavour they may pursue."

African medics needed

Native medical assistants are urgently needed in Africa, and churches ought to make more money available to train them. The "crash program" of medical training was advocated by Dr. Frank W. Quattlebaum, a St. Paul, Minn., surgeon who reported to Augustana's Board of World Missions after his return from Augustana's mission field in Tanganyika.

He, his wife, also a physician, and Dr. Charles Galway, a St. Paul anesthetist, had conducted a pilot plan to determine whether a program could be developed under which American medical specialists could go to Tanganyika on short-term assignments. Dr. Quattlebaum said Tanganyika needed from 5,000 to 10,000 medical assistants. It now has a few hundred.

It's important to worry about the situation in Africa but it would be even more important to worry about racial discrimination in the United States, Tanganyika-based Pastor Elmer R. Danielson told the mission board members. "The awful discriminatory situation in the United States is a powerful contributory factor toward anti-white, anti-American, anti-church feeling in that awakening giant of Africa."

Church business is taxed

Many Americans who know very little about the Roman Catholic Church and its religious orders are well-acquainted with the products of one of them. The Christian Brothers, a Roman Catholic teaching order, is one of the leading wine and brandy producers in the United States. Proceeds from the winery are used to support ten schools operated by the order in its San Francisco Province.

The big wine and brandy business paid no U.S. taxes until 1957, when the Brothers saw the handwriting on the wall and converted their winery into a tax-paying corporation. At that time the government had begun action to collect federal taxes on profits made by the business. Under protest, the order paid $489,000 taxes on its profits in 1951, 1952, and 1955. The government sought another $1.3 million on profits made in 1953, 1954, and 1956.

Last month U.S. Judge Sherill Halbert in San Francisco rejected an effort by the Christian Brothers to get their tax money back. He said that even if a winery has a chapel for the use of its workers, "the winery is a winery, not a church."

Clarification sought

The judge suggested that the Roman Catholic order make an "immediate appeal" to the U.S. Supreme Court to establish the necessity for paying taxes. He said that only a "church, convention or association of churches" was exempt from

income tax rules and that a wine-making establishment operated for profit could not be considered a "religious organization," even if it was owned by one.

"The tail cannot be permitted to wag the dog," ruled the judge. "The incidental activities of the plaintiff cannot make the plaintiff a church." He held that wine-making was the principal occupation of the order and that in the operation of its schools "the chapels are mere adjuncts."

Learn from the sick

The "nonsense talk" of a mentally ill person may contain an important truth about ourselves we cannot afford to disregard, a Finnish doctor of theology told United Lutheran pastors from the Midwest and Canada in Minneapolis last month.

Dr. Aarne Siirala, a teacher of Helsinki University and currently doing research at Harvard University and Union Theological Seminary, addressed the pastors at a convocation which offered refresher courses in theology and the Bible under auspices of the Board of Higher Education.

"Only by listening to the mentally ill in our society is it possible to discover what is wrong with our world and to learn how to correct it," he said. "The chaos which we encounter in the mentally ill has a human message for us."

Freud was first

Dr. Siirala, who has co-authored a book on the *Wholeness of Life* with his brother, a psychiatrist, paid tribute to Sigmund Freud who "first saw in the confused, distorted mind something which can help us see the pathology of everyday life, of society and of the ecclesiastical form of life.

"Christian theology has ignored the fact of mental illness although the voice of illness, both mental and physical, can be heard throughout the Bible, and Christ says of himself that he has not come to the strong and the whole but to the sick. His presence is very relevant for a sick world, but the churches which have his name have mostly been communities representing the healthy and the normal."

There must be, the Finnish theologian contended, a better dialogue between the world of health and the world of illness.

Advertisement for faith

Chances are that when you open your Sunday supplement magazine this fall, you'll find an ad with a Gospel message. It will be the result of three years of deliberations by the Missouri Synod's Lutheran Laymen's League which had decided in 1957 to study whether a "preaching through the press" advertising campaign was a good idea.

Last month, at its annual convention in Wichita, Kansas, the League approved a $100,000-a-year program "to publish the Good News as widely as possible, contacting the greatest possible readership, to prompt a request from readers for a series of booklets dealing with central Christian themes, and to help people with the message of God's love and life in Christ."

Booklets will explain basic Christian doctrines in popular style. Among the titles: "Somebody Up There Likes Me," "How to Die," and "Do You Need a Survival Kit?"

Church for Copenhagen

Lutheran services in the English language were begun in Oslo, Norway, three years ago when an American Lutheran Church was set up there by the Norwegian-background Evangelical Lutheran Church, now part of The American Lu-

Bishop Hanns Lilje of Hannover (center) was present when Dr. Ralph M. Krueger (right) of Wittenberg University, Springfield, Ohio, conferred honorary doctor of divinity degree on Pastor Herbert Reich, stewardship director for Hannover territorial church. Award was made in U.S. Army chapel in Berlin in connection with Wittenberg choir's visit to the city.

theran Church. Early this year the Augustana Lutheran Church sent a pastor to Stockholm, Sweden, to begin English-language services for the U.S. colony in the Swedish capital. Augustana, of Swedish background, will merge next year with the United Lutheran Church into the Lutheran Church in America.

This month a third Scandinavian capital city was promised an English-language Lutheran church. The ALC announced that an American congregation would be gathered in Copenhagen under the leadership of the Rev. William H. Hanson, who now serves a congregation in Denver. Mr. Hanson was a member of the Danish-background United Evangelical Lutheran Church which became part of The ALC in the 1959 merger.

Censorship again blocked

Pennsylvania's 40-year-old movie censorship code had been declared unconstitutional by the state's Supreme Court in 1956. In 1959 the state's lawmakers tried again to exercise some restraints over films shown in the state, set up a three-member censorship board to view films before they were shown in theaters. The board never acted because the plan was held up pending court decisions on immediate challenges by movie and other amusement interests.

Last month Pennsylvania's Supreme Court threw out the new censorship plan by a 4-3 decision. Chief Justice Charles Alvin Jones said the plan violated both state and federal constitutions, specifically with respect to the individual's right to free expression and the right to public trial by an impartial jury.

Chapel becomes dance hall

The chapel in which Fidel Castro worshiped as a student has become a dance hall. The school, a Cuban Jesuit college which gave Castro his education, is now a Communist youth indoctrination center.

This information was provided by a Roman Catholic priest and two labor

leaders who fled from Cuba to Argentina and talked to reporters in the headquarters of Argentine Catholic Action in Buenos Aires. They said persecution of the church in Cuba was "relentless." Cuban children were being sent to Soviet Russia for indoctrination.

More effective preventive measures must be taken to avoid any form of communism to become entrenched in Latin America, the Mexican Association of Catholic Youth warned in a directive to regional committees. Communists, in attacking God, church, and man, were "capitalizing" on the failures of the capitalistic system. Both communism and capitalism, they said, are "despotic," and students would do well not to be taken in by either. Only effective way of fighting communism was to fight for a better distribution of wealth.

Nuclear war justified

Nuclear warfare would be "in harsh contradiction with the Christian way of life" but pacifism and disarmament are equally sinful, a Conference on Political and Social Thought at Georgetown University (Roman Catholic) in Washington heard. Protestant and Roman Catholic theologians attended.

American "disarmament in today's world would be an act of moral irresponsibility," the Rev. Robert P. Mohan of the Catholic University faculty declared. He said pacifists are allowed "the luxury of their theory only because others do the fighting and dying." He said pacifism was "a sin against justice" in the light of Roman Catholic theology. While asserting that civilian populations should be given "adequate notice" before nuclear bombs are dropped, the priest said "preventive war" was sometimes justified. "I would consider it utter folly for our government to keep insisting that under no circumstances will we strike the first blow," he said.

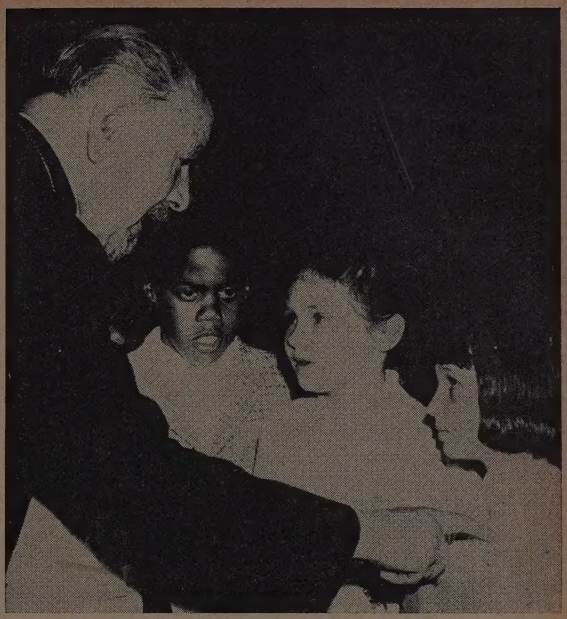
The Rev. Joseph McKenna of Fordham University added that use of atomic bombs would be "morally questionable" in any war except one with Soviet Russia. Prof. Paul Ramsey of Princeton University said the United States' policy of "don't-fight-until-attacked" offended "both justice and reason." He urged that force be "joined ethically" with action.

Bomb tests opposed

Earlier, the Methodist Board of Christian Social Concerns had met in Washington and issued a statement declaring that resumption of nuclear testing by the U.S. would be "a tragic turn of events" and a "heavy blow to hopes for peace." It would "damage world confidence in U.S. leadership," the Methodist board added.

Russian insistence on "proposals re-

DR. JAROSLAV PELIKAN
From Chicago to Yale



Bishop Otto Dibelius of Berlin greets children of U.S. armed forces personnel stationed in Germany during children's rally that preceded Berlin's "Kirchentag." More than 12,000 children between six and 13 attended the event at which Bishop Dibelius spoke (see pp. 11-12 on "Kirchentag").

garded as unworkable and unacceptable" had stalemated the Geneva conference on a nuclear test ban, the Methodist group noted. Resumption of testing would give "new impetus to the arms race, allowing still more terrifying weapons to be produced, providing an incentive for other nations to test, and turning world opinion against our country," it said.

The Methodist group suggested that the United Nations outlaw nuclear weapons. "The Communist world would then face the prospect of either joining the system or being isolated," it declared.

Yale calls Pelikan

Lutheran Theologian Jarsoslav J. Pelikan, Jr., will become professor of ecclesiastical history at Yale University's Divinity School next year. Announcement of the appointment, to be effective July 1, 1962, was made last month.

Dr. Pelikan, 37, is a pastor of the Lutheran Church—Missouri Synod and professor of historical theology at the University of Chicago's Federated Theological Faculty. He taught previously at Valparaiso (Ind.) University and Concordia Seminary.

Dr. Pelikan, son of a Missouri Synod pastor, holds degrees from Concordia College and Seminary and the University of Chicago. He is co-editor with ULC's Dr. Helmut Lehmann of a new American edition of Luther's complete works of which 17 volumes have appeared so far, and author of *The Riddle of Roman Catholicism,* which won the 1959 Abingdon Press award, *From Luther to Kierkegaard, Fools for Christ, Luther the Expositor,* and *The Shape of Death.*

Dr. Pelikan is a member of the Commission on Faith and Order of the World Council of Churches and a board member of the Foundation for Reformation Research.

WASHINGTON

By ROBERT VAN DEUSEN

PEACE BY INVESTMENT

THE SEARCH of world peace has produced a number of new approaches to old problems. After a few years in which the communists had a virtual monopoly on the word "peace" and organizations which incorporated it into their names were under suspicion, the U.S. government has restored it to respectable use.

First came Food-for-Peace, then the Peace Corps, then the U.S. Disarmament Agency for World Peace and Security. The latest in the series is a proposed "Peace by Investment Corporation." A bill introduced this year by five Senators of both parties would authorize its formation.

The idea is simple, and could be very effective. One of the great needs of the developing countries in Asia and Africa is the investment of capital from abroad. The economic aid programs carried on by the U.S. government have aimed to encourage private investment.

Large scale "equity investment" has been slow in coming, however. Those who have large amounts of capital look for ventures where the conditions are stabilized and returns are dependable.

The new idea is to apply to overseas investment the principle which has worked so well in the domestic economy: large numbers of small investors. The Peace by Investment Corporation, authorized and supervised in its initial stages by the U.S. government, would sell stock at $5 per share. By selling 500 million shares per year, the corporation would have $2.5 billion annually to lend for development projects overseas.

Early stages

FOR THE first seven years, the new agency would be under Congressional control and would be partly financed by the U.S. treasury. The corporation would issue $100 million in "Class A stock" to be purchased by the federal government.

The real heart of the operation, however, would be the "Class B stock" which would be bought by private investors. After the organization is firmly on its feet, full control would pass over to the elected representatives of the investors.

THE PURPOSE of the PIC would be to encourage people-to-people relationships in the economic as well as the cultural field. Individuals who purchased shares in the corporation would have a personal interest in the countries where the funds are used. In a sense, the new agency would be the economic counterpart of the Peace Corps, one providing a channel for the investment of money, the other for the investment of time and talent, both with an element of altruism.

The Peace by Investment Corporation would not overlap with other government-sponsored lending agencies. The Export-Import Bank and the World Bank only make loans at fixed interest rates, with agreed schedules of amortization. The PIC would advance "venture capital" and would assume and develop managerial functions. It would supplement the function of the International Finance Corporation in stimulating private investment.

The proposal seems creative, and worth a trial in meeting the need of rapidly developing countries.

Berlin had a Kirchentag

THE EAST BERLIN church was crowded, ut the preacher was late. This prominent hurchman had been assigned two hurches in which to conduct opening rvices for the *Kirchentag*. The sched- e was too tight.

People began to stir. A coal miner in n open-collared shirt stepped to the tar, turned to the congregation, and id: "I'm no preacher, but this is a eeting for laymen. So let's begin." A an in a raincoat in the second pew in- ned a hymn. The congregation joined in.

THE ALL-GERMAN Evangelical Church ally got under way July 19 in a divided ty after the Communist government in e East Zone had warned it would stop ast Germans from attending. But the reat was not fulfilled. Some groups of rticipants, including a church choir om Goerlitz, were stopped at the border ne and turned back. Bishop Friedrich- ilhelm Krummacher of Pomerania was revented from reaching Berlin. But housands came.

"Of course I was scared," said a oman from Mecklenburg pushing her ay through the crowds at the rally on e Zoo assembly grounds in West Berlin. But I've been in jail before—when my aughter skipped over the border—and it's got to be, I'll go back to jail."

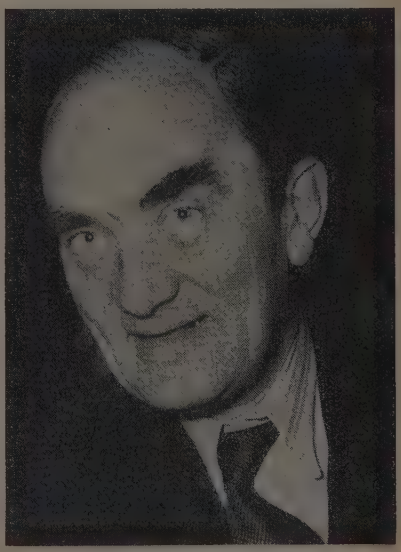
Communist "People's Police" were atter-of-fact or glum, seldom hostile. ne East German pastor driving his car to Berlin was asked by a policeman whether he was going to the *Kirchentag*. "I am," he said.

"Don't you know it's forbidden?"

The pastor nodded, "I know."

"All right," said the policeman, "have a nice trip."

BERLIN WAS CROWDED. It took 2,000 teenagers to act as ushers and guides, and 100 car owners volunteered as chauffers. West Berlin was decked with flags displaying the violet cross of the church.



DR. KURT SCHARF
God alone can lead

Emblems with the five-fold cross, symbol of the Kirchentag, were everywhere on view, from hotels to stores and beer halls.

"This is the *Kirchentag* speaking" said huge signs posted at 19 intersections and squares of West Berlin where pastors and laymen, in teams of two, preached to crowds on their way home from work. Sermons were preceded by choral music or jazz, hymn sings, or spirituals.

In East Berlin, the flags and emblems were missing. Events were restricted to churches and church grounds. But East Berliners wore their *Kirchentag* badge, and churches were so crowded that services had to be repeated and congregations spilled over into churchyards. Police looked the other way at the Marienkirche, where Dr. Kurt Scharf, chairman of the council of the Evangelical Church in Germany, preached the opening sermon. Doors had to be closed an hour before the service began.

Church and State

AT LEAST 5,000 East Berliners joined 100,000 from the West at the closing rally in West Berlin's huge Olympia Stadium. *Kirchentag* leaders showed concern they might not go home. "God's order to German Christians is to go back to your homes, your jobs, your neighbors and be a ministering Christian to them," Dr. Scharf, a resident of East Berlin, said.

The *Kirchentag* is the response of the Evangelical Church in Germany to God's command to manifest its faith, said Dr. Scharf, who is now one of the Communists' prime targets of attack. God alone can lead a way out of insoluble political difficulties in a tragically entangled world.

"We are moving toward decisions of faith that may be more crucial and sacrificial than ever before," warned Bishop Ernst Hornig of Goerlitz, only East German leader to preach in the West.

Cold War Tunes

LED BY MOSCOW RADIO, all Iron Curtain radios and newspapers except those in Poland lashed out against the *Kirchentag*. Its speakers were acting, as Moscow Radio said, "in the interest of West German cold war circles."

Again "War Apostle Scharf" has declared himself in favor of maintaining West Berlin as a "hot bed for provocation and center of tension," the East German *Berliner Zeitung* said.

But bridges were not broken despite the propaganda barrage, and guests from the West were invited to attend a session of the East German National Council in East Berlin.

Cross and Star

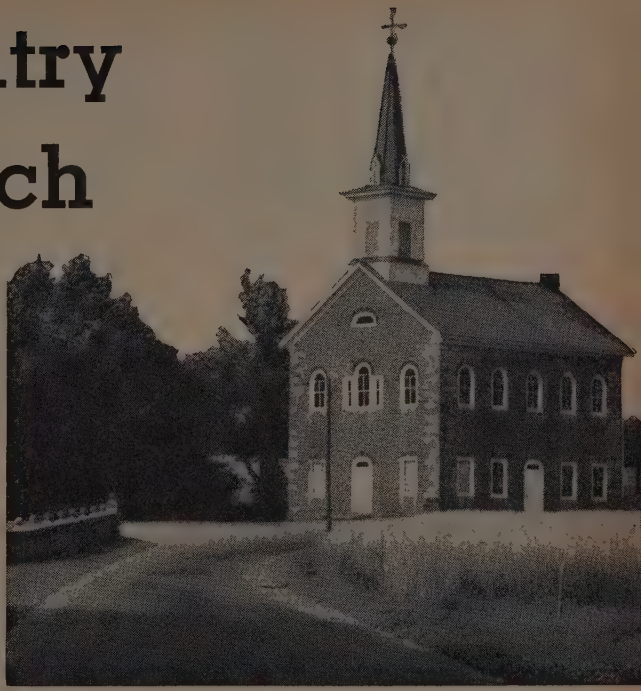
AMONG THE BEST ATTENDED events was an encounter of Christian and Jewish theologians sharing the same platform under a cross and a Hebrew star. The hall held 4,000. Four thousand more found accommodations in an adjoining hall. The Eichmann trial in Jerusalem cast a long shadow on Berlin.

Words of conciliation came from the Jews. Said Rabbi Geis of Duesseldorf: "If the Jew again were trying to elude his God-given mission, it would be for the Christian to remind him of it, act as a brother and as a prophet . . ."

"Jews and Christians are forever united in an indissoluble bond," said a resolution adopted at the end of the discussion. "Out of the denial of this bond came the Christian hostility to the Jews. This denial was the prime cause of the persecution of the Jews. Jesus of Nazareth is betrayed wherever members of the Jewish people from which he came are held in contempt. The trial now taking place in Jerusalem concerns us all. We Evangelical Christians in Germany acknowledge our guilt and involvement."

Country Church

It has a past and future



By ROBERT E. HULDSCHINER

SOMETIME THIS summer, bulldozers will rumble over the winding road that leads to Stony Run, Pennsylvania. The pheasants, rabbits, and groundhogs in the adjoining fields will get the scare of their lives. They aren't used to noise.

This part of Berks County is still as unspoiled as a Grandma Moses postcard. It's too far for Reading's suburban developers and too close to the Blue Mountain foothills to be attractive to through traffic. But when the bulldozers come, old Friedens union church will tumble to the ground and an era will be gone.

Old Friedens is the victim of old neglect and new times. It's part of the Grimsville parish. Its two congregations, Lutheran and Reformed, couldn't make up their minds on how much to spend on upkeep. Now the foundations of the dignified grey stone building are rotten. Next year there will be a low-slung brick structure in its stead that will be functional and all-Lutheran. The Reformed congregation has disbanded.

THE CHURCH had to go, says Clark Bittner pausing in his pickup truck at the roadside. He's a fourth-generation farmer even though he is also one of the directors of a Kutztown bank. It would have been too expensive to fix up the old building, and who wants a second-story nave these days? People want new churches just as they want new cars.

AFTER CHURCH: "GOOD SERMON, PASTOR"

He pushes the square-visored cap back from the forehead and says, in his broad Pennsylvania-Dutch accent: "There's a lot of work to be done in this part of the country. We Lutherans haven't been doing much pioneering in past decades. It's time we got going."

If you want to find out how Lutherans are doing on the farms, eastern Pennsylvania is a good place to begin because so much of Lutheranism began there. The four-church Grimsville parish is probably not typical because it's a strong parish with determined leadership and a vision of the future. But it reflects both the hopeful trends and the liabilities in rural church development.

PAUL H. SPOHN, pastor of the parish since 1958, is a slim, boyish-looking man who stepped into a difficult job. He lives with his young wife and small daughter in a suburban-type, one-level home just off Kutztown's Main Street. The son of a truck firm employee, he was born 28 years ago in an Allentown suburb, studied at Muhlenberg College and Philadelphia Seminary, and speaks Pennsylvania Dutch—which is one of the reasons the Grimsville parish called him.

PASTOR SPOHN serves four congregations with a total confirmed membership of 1,150 distributed over an area 25 miles long. He visits about 50 of them a week, attends four Lutheran church council meetings a month, three union council meetings every two or three months, a combined Lutheran parish council meeting four times a year.

His farthest church is 20 miles away. Three congregations have services every other Sunday. Friedens has three services every four Sundays. Travel time and mileage pile up. But he's young, enthusiastic, and hopeful. The parish has picked up. Attendance has doubled ("I preach 12 to 15 minutes, not more, and try to be as relevant as I can"), overall communing membership has increased 20 per cent (baptized and confirmed 16 per cent), and there are two baptisms for every death. Benevolence giving in one church alone rose from $225 to $1,800 in three years.

Progress is bound to continue, Ralph

NEW BETHEL-ZION IS NEW, CEMETERY IS OLD

ROADSIDE CONVERSATION
Clark Bittner, Pastor Spohn

Dietrich and LeRoy Schollenberger say. "They're school teachers who turn painters during the summer. We talk as they're standing on a scaffold painting the house next door to Pastor Spohn's parsonage. Both are life-long members of Stony Run. Weekly Lutheran services and a Lutheran Sunday school will bring in more people. Half the members of the disbanded UCC congregation have already joined, with many of the others still waiting to make up their minds.

THIS FALL the parish is planning to divide. Pastor Spohn will take two congregations. This will give him a better chance to work among the unchurched. The population in Albany township is untouched by the fluctuations in nearby Kutztown, but there are newcomers to be reached and old-timers to win back.

Eighty per cent of Pastor Spohn's members are still farm-based, even though only 20 per cent are full-time farmers. But though change is not apparent and billboards or roadside stands are nowhere in sight, change is all around. The 60-acre farm on the other side of the hill from Norton Merkel was split four ways, and vacationers have moved in. "We even have Roman Catholics and Jews now," he says as he is packing eggs in a shed while his ten-year-old grandson looks on idly playing with a baseball bat. "It doesn't look like change. But, I tell you, it's a revolution."

Merkel is 60, farms 165 acres of a 200-acre farm. When he was young it

PASTORAL VISIT IN BARN
Bill Howarter has the newest equipment

took four people to do the job. Now he's alone. "My grandson would rather play ball than work on the farm," he says. "I can't blame him." His three daughters are school teachers, and he marks the end of an era. He's doing all right, he says, but things are getting tougher for the small farmer.

Norton is a member of New Jerusalem Church, a lovely old brick building for which time has stood still. For Norton it has not. He's got to be a mechanic with an up-to-date knowledge of new machines, gets first-hand information (and old movies) from his TV set.

"Back on the farm" is no longer "back." Clarence Dietrich's white Cadillac is parked outside the barn. At 65 he, his 37-year-old son, William, their wives and one hired hand operate three farms, cultivate 200 acres, own 60 heads of cattle. His big voice booms through the barn as he explains the ventilating system he's just installed.

The Dietrichs are members of New Bethel-Zion Church, newest and biggest in the parish. They just bought a $20,000 stainless steel milk truck, and Clarence is indignant over the spiraling price of equipment ("I paid $3,600 for this, but eggs still get 28 or 29 cents a dozen") and sees hard times ahead.

They aren't here yet. People moving off the farms are replaced mostly by other, younger farmers. There are no "For Sale" signs anywhere. More people are coming to church. "Perhaps they feel they need it more, with the Commies and all that," Dietrich says.

But church-going has also something to do with social standing and a well-established economic situation. You can almost tell the "unchurched" farms by the faded paint on the barn and the rusted look of the tractor. But with

THIS IS THE CHURCH . . .

some effort, and time, even these disgruntled former Lutherans or Reformed could be won back.

Vernon Kamp, 34-year-old assistant editor of the *Kutztown Patriot,* blames most of the slow progress on the union arrangement that still ties three of the four congregations to UCC groups. He, his parents, and four brothers are members of New Bethel Church, a picture-postcard building that is too small for two congregations. It is now due to be remodeled.

The union, he says, divides loyalties. Lutherans have a strange tendency to give more support to the Reformed side than to their own. The theological orientation of the Sunday school is fuzzy, and people not used to the set-up won't join a parish where it exists.

But it's a century-old institution and has established a tradition that cannot be light-heartedly destroyed. Bill Howarter is a progressive, educated young farmer. He and his parents operate two farms with the newest kind of equipment. But the union church, they feel, is not just a past to be preserved but fills a present need. They go to church every Sunday, take part in all union activities, support both.

Pastor Spohn has not been pushing the ause of separation. He attributes the rogress in the parish in part to peace n the union church. To write the union hurch off as obsolete is premature.

THERE ARE STILL 125 union churches in he Ministerium of Pennsylvania and bout 70 in the Central Pennsylvania ynod. Only 23 union arrangements have een dissolved since 1946. Negotiations 1 15 locations are underway. For the linisterium, which gained less than one ourth of one per cent in its baptized embership last year, the union church a handicap. But it will have to live ith it, and in the case of the Grimsville arish there is something to be gained om it—good, solid leadership based on adition, conviction and social standing. he 20 per cent full-time farmers in the arish supply 80 per cent of the church ouncilmen.

Even though they are the elite, they peak the same language as the blue-ollar worker in the mills or the teacher the pew. They all come from the me solid, rural stock with strong alle-iance to the church of their forefathers.

AS THE Stony Run church starts its separate existence, some real outsiders may come in. But the main effect might well be a flow from the other three churches toward the all-Lutheran building. Friedens' gain may be a loss for New Bethel, New Jerusalem, or New Bethel-Zion. If this happens, these three may be prodded to speed up their own divorce from the Reformed groups. Some consolidation will then be necessary to avoid building a lot of churches in an area that could best be served by one strongly supported, centrally located church with a multiple ministry.

This alone would take the church out of its statistical slump and open it to all comers, perhaps even some of the migrant Negro workers. There is plenty of work ahead just to recuperate the Lutherans and Reformed who have fallen by the wayside and must be reclaimed.

We'll continue to be, in this eastern Pennsylvania farmland, what we have been, a church of like people attracting like, a rural middle-class church of conservative leanings, led by substantial citizens along a middle-of-the-road path. For the time being, this will do.

. . . AND THESE ARE THE PEOPLE

Wesley Sadler:

The Face of Africa

Baluba tribes people

THE AFRICAN HUNTER is putting aside his spear and bow and arrows. He is turning to the shotgun and the rifle to hunt his game. The African is forsaking his loom and buying ready-made clothing. He is leading his children to school and taking his sick to the clinics and hospitals. In many areas, imported food is becoming a part of his diet. His houses are changing in design and material.

He is helping to build the roads, the dams, the great cities. He is entering the professions of law, medicine, teaching, journalism, business. He is going abroad for higher education. He has money in his pocket; the more enterprising has money in the bank.

Foreigners are seeking his skills and advice. He is becoming a leader in business and church. He is, over a great area of his continent, the leader of his state.

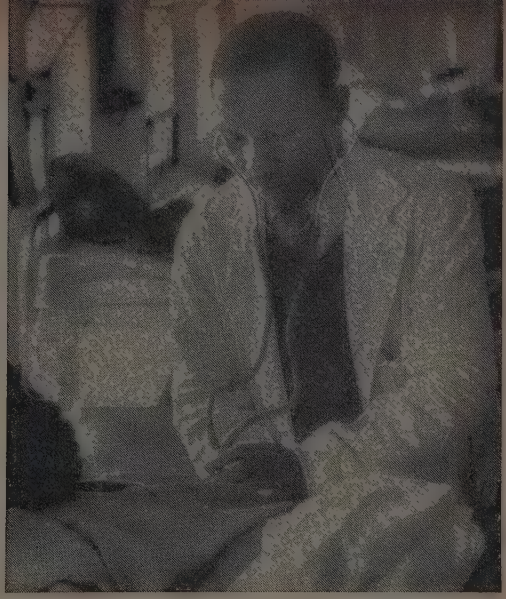
TO SAY THAT AFRICA is changing is to deal in a truism almost as common as to say that the sun rises in the east. There is no going back to the old days that earned Africa the title of the Dark Continent. No intelligent man, African or other, wants to return to those days. Progressive men and women are looking ahead to still greater changes, changes that will bring Africa increasing peace and confidence and power.

AFRICANS ARE QUICK to praise the work of the church and missions. This applies to those who still sit quietly in the warm sun, working only to supply their daily needs. It applies also to those who stride forth to lead their people into a better life.

"What would we do without the church?" a patriarch said. "Anyone who claims that he owes nothing to missions is not telling the truth," the president of an African nation told his people at his inauguration. "We need the church," is a statement from many leaders.

hanging

AN EXPERT ON AFRICAN AFFAIRS, LEADER OF AFRICAN LITERARY CAMPAIGNS ON THE CHURCH'S ROLE IN THE LIFE OF NEW, YOUNG NATIONS



Bantu doctor

AFRICA—and the whole world—has othing better than the church. It has othing more precious, nothing finer. In he church, God's Word is heard and here he is honored with worship. The hurch brings peace and wisdom. It eveals the Son of God. Through it, its ollowers come to everlasting life.

What is the role of this church in hanging Africa? It is the same as lways: to heal, to teach, to present the Vord of God as revealed through His on—to enter every phase of human ving and influence it for good—a manate that it received from the Son Himelf. Nothing less will suffice.

Human living, human experience, is hanging in Africa. The church, seeing he new needs, must move forward to neet them. In the old days, for example, hen the tribe was the largest political nit, the church taught the individual to orgive individuals, towns to forgive owns, clans to forgive clans, and tribes to forgive tribes. Now the church must teach nations to forgive nations.

Twenty-five years ago divorce was rare and difficult to obtain in African society. Today it is common. Marriages are falling apart, marriages that were contracted without the blessing of the families concerned. It falls to the church to play the family's role and to provide marriage counselors to prevent the disintegration.

WHO EVER HEARD of child delinquency in the last generation? Parents, grandparents, other elders and the chief played a part in raising the children of the village to respect them and obey their teachings and laws. In many areas today only the parents are raising their children, and sometimes only one of the parents takes on that responsibility.

African youth need help, and they need a lot of it. In addition to serving to establish lasting marriages, the church is challenged to guide the youth so that

Tunisian and Nigerian soldiers in the Congo

they become useful citizens of their changing world.

The village is no longer the only vital social unit. There is the township. It is far away, big, strange, multi-tribal and multi-lingual. It is devoid of many tribal restraints. The average African town or township numbers at least five times as many people as any of the villages from which the people came. Just as Christ sought the multitude, so must the church seek them, go to them in the towns to nurture and guide them.

THE CHURCH MUST GIRD itself to greater activity in the economic life of Africa. The economy of the new nations and of the emerging ones must not lag behind their social and political progress. Moreover, the population of Africa is increasing, and the ancient instruments of farming—the axe, the cutlass, the hoe and the harvesting knife—are not enough.

Agricultural experiments and demonstration, employing modern techniques adapted to Africa, are in the number one priority. More trade schools are needed. Small industries should be encouraged.

Those honestly in need and the industri
ous who are unemployed should receiv
the attention of the church.

Governments are increasing their con
tributions to meet the medical and edu
cational needs of the Africans. Hospital
and clinics are going up in strategic areas
Schools are mushrooming in the center
of population as well as in the out-lyin
districts. But governments cannot mee
the whole need. Africa has awakened t
the superiority of modern medicine ove
that practiced by medicine men, and the
want hospitals and clinics.

Education and more education is th

oal of Africans everywhere. The church annot drop out of those activities be- ause governments have increased their articipation. Indeed, the church's re- ponsibility is greater than ever. There ust be a healthier Africa, a better ducated Africa.

IN THE OLD DAYS, about twenty years go, missions did not noticeably partici- ate in village, clan and tribal politics. or the most part, this was due to the norance of foreigners of the workings f the political system in an indigenous frican society.

Today, however, with Africans of all alks of life fervently embracing nation- ide politics in what approaches a estern manner, all to the end that they ain complete national independence, the urch cannot turn its face from the olitical scene. It must face it squarely.

The word *politics* has an unsavory

Mali minister of public works at UN session

Masai warriors (from LWF film "Date with Revolution")

meaning to many Europeans and some Africans. It is a much over-used word, and as such has become weak.

In government circles, a leader respected by the people because of his ability and interest in their welfare is referred to as a statesman.

In effect, politics is the art and science of government. A politician is one who is devoted to his country, one who is versed or experienced in the science of government, one who is a statesman. Where this meaning of politics and politicians does not prevail—and it very often does not—it is the duty of responsible African citizens to bring about a reform and, once the reform has been realized, make it a permanent part of the community's and nation's structure.

Since the church is made up of responsible citizens, the challenge is clear: the church must make itself felt in the honest running of the government of the land of which it, the church, is an integral part. The church does not vote as a block; its members vote as individuals.

But the church as a unit stands strongly against corruption and weakness in any form and in every phase of society. The church is quick to act against the corrupting influence of excessive drinking, immorality, child delinquency. It cannot act less quickly against bad politics.

The church must continue to take the lead in bearing witness to all men that discrimination in any form is evil, that the only approach to men everywhere is one of love and equality. It must—and surely it will—continue to proclaim the pure Word of God, live the pure Word of God so that all men may know the saving grace of the Son of God.

ENSLAVEMENT FROM WITHIN

ALL THINGS PASS, including ideals we thought were permanent. Democracy must be re-won and re-interpreted in every generation. Listen to some people talk and you would think the Declaration of Independence was a kind of cooped-up, enshrined idea that was supposed to stay within our shores, interpreted by us and by nobody but us. To think like this is to defeat every concept that possessed the founding fathers. They declared this for humanity, all humanity, and not just American humanity. Being an American ought to prepare us for the shock of bumping into some of these ideals being expressed by people who live in new African nations or ancient Mediterranean kingdoms.

It must be the most horrible frustration to live in a country where one is frozen out of the possibility of contributing to the national policy, to be kept out of the full rights of citizenship. This is not the danger of America, although we haven't expressed this in full to all of our citizens nor have all of our citizens understood this responsibility.

There is another problem. That is the problem that we have of keeping people so busy within the state, so involved with their own personal welfare, that they haven't the time, energy or desire to look beyond. It's tragic to be enslaved from without. It's also tragic to be enslaved by our own habits and lack of concern. This could be America's problem.

—RALPH W. LOEW

ildren's orchestra performs before parents in church basement

Choir School for an Early Age

ugustana church in Minneapolis rganizes singing courses and lasses in music appreciation

By John Jorgenson

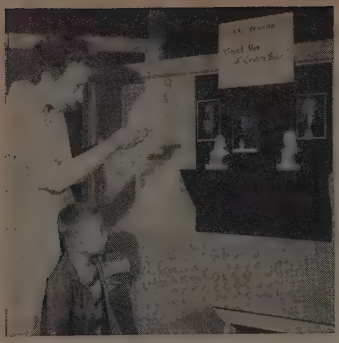
It sounded like most symphony orestras don't sound. But you get an usual effect when you make up a "little mphony orchestra" from a flutophone, rinet, ukulele, shakers, a xylophone d an assortment of percussion instruents.

The result might have been unusual. t players and audience had a good time. e players were pupils of First Augusa Church's choir school in Minneolis. The audience were parents and ends. The occasion was "Recognition ay" in the festively decorated basement the church. It marked the end of other choir school year for many of church's 244 baptized children.

Because children love to sing, First Augustana's Pastor Bernard Spong and the church's minister of music, Warren Elness, established a choir school in 1958. Prime objective was to teach children of the parish an understanding of liturgical worship and religious art and to train a choir that could take part in the service.

Classes convene every Saturday at 9:30. After a Matin service, students go to their classes for 20-minute sessions. They may choose the courses they're interested in. They include instruction in the liturgy, hymnology, "fundamentals of conducting," a study of the pipe organ, of the service book and of the masters of church music. Instruction is followed by rehearsals.

A "special activities" period closes the



At left: Mrs. Irene Markstrom explains display of great composers to four-year-old grandson Steven Brigham at First Augustana's "Recognition Day."

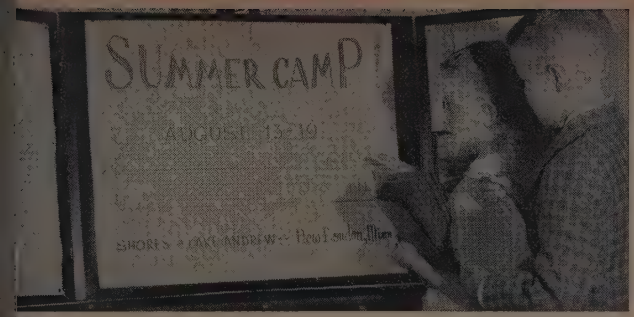
Below: "The Brothers Four," Steven (13), Robert (12), Larry (11) and Duane (10) Nelson share the spotlight during appearance at the "talent parade."

day. It may range from listening to recordings to presenting programs, from tours of Minneapolis churches to listening to pipe organs in the Twin Cities, from attending rehearsals of other children choirs to other projects that help deepen an understanding of liturgical arts.

CHORISTERS RANGE in age from 8 to 14. They're divided into junior and intermediate (confirmation age) groups, with a third group of 12, the "Gregorian Singers," drawn from both according to special aptitude. Juniors and intermediates appear every Sunday during school year at First Augustana's services. The Gregorian Singers, selected in the fall by the choirmaster, rehearse separately after the regular sessions and make frequent appearances both in the church and at community affairs.

In addition to these choral groups and the group training they receive, private voice training is available to any chorister free of charge. Due to the program several choristers now have a basic foundation and good repertoire in voice at the age of 12.

THE RESULTS OF THE SCHOOL are notable. Both Pastor Spong and Mr. Elness are satisfied with the success

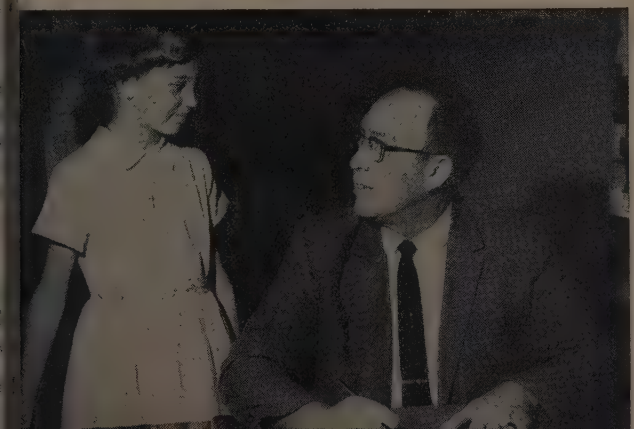


Church will send 22 choir school pupils to Augustana camp

Keyboard artist at "talent parade" is 11-year-old Mary Alice Kelley

nrollment of the junior choir this year as 80 per cent of all children registered n Sunday School in that age group. verage attendance was 83 per cent, and ver a third had less than three absences.

The junior choir library lists 66 nthems, more than enough to provide weekly contribution to the 11 o'clock ervice at First Augustana. A number of ther children's choirs and their directors ave been guests of the choir school this ear. This exchange has heightened in- erest in the total choir school program nd encouraged other parishes to initiate fforts in this direction.



Pastor Spong signs graduation diploma for Marilyn Carlson

FIVE MAKE A FAMILY

Futures

"ONE THING . . . it makes newness and futures," Dan said. Dan and I and Charlie and Claire Mawson were in our yard on an August evening. Charlie had come to advise Dan while he dug around one of the flower beds. Then I came out to save flowers. I saw Dan dangerously close to one of my pets. Then Claire drifted across the lawn between our houses. That's the way summer is. Start with one person working in the garden, and suddenly there's a small crowd.

"Why the plural?" Claire asked. "I always think of the *future*, not of *futures*."

"And I always think of the future as plural," Dan replied. "There is no single *future*. There are millions of *futures* . . . a future for each thing, each person, each activity."

"Yes . . . ssss." Claire drew out the word doubtfully. "I can see what you mean."

"WE WERE TALKING about the merger of the four churches," Charlie reminded us. "How did we switch to this business of futures?"

"The future . . . I mean futures . . . of the new church . . . the Lutheran Church in America," I said. "Dan feels it's a great step forward. Means new life and more concerted action. Not so much pulling in different directions . . ."

"By groups that are actually heading in the same direction," Dan completed my thought. "I foresee a new impetus in church work among the four groups that are in this merger."

"I'm not as enthusiastic as Dan," I admitted. "Maybe, I'm selfish. I like to keep on working with my little groups. Our women's group, couples' club, Sunday school teachers' group . . ."

"But, Connie, that's not going to change!" Charlie Mawson asserted. "Your women's group is a part of a larger group now . . . the United Lutheran Church Women. With the merger, you'll still be a part of a larger group. Women's groups from the three other churches will be one with yours."

"Means more ideas, more help, more services, more of everything," Dan insisted. "Other groups maybe do things differently than yours, maybe have a better program. We should all be willing to learn."

I PUT UP my hands. "Stop! I'm really with you, not against you." I turned to Claire. "Is it this way in your house, too? Do you find yourselves taking opposite sides, just so there'll be discussion and argument?"

Charlie answered. "That's right. Last night Claire and I talked about our daughter. You saw the young man Marilyn brought home the Fourth of July weekend? We both liked him and it's obvious that Marilyn likes him. But last night Claire said—what if Marilyn marries him? That started us. Claire brought out all his bad points. I brought out all his good points. We switched sides a dozen times and argued all evening. I like that kind of a conversation."

"Marilyn would explode if she knew her parents talked over her affairs so freely," I said. "But Dan and I do it, too. It helps us to see our children from more than one viewpoint."

DAN POUNCED quickly and grabbed a fat worm. "Ah . . . got ya!"

"Fishing plans?" Charlie asked. "Want to hunt night crawlers later on our lawn? I've sprinkled and the worms should be out later."

"I thought I might go down to the river Saturday morning," my husband said. "Connie is having a bunch of women for lunch and the children and I have been ordered to disappear."

"Oh . . . Dan!" I protested. "I didn't say that! I thought it would be a good day to have four or five friends for lunch because every one of you has plans for Saturday. *You* already informed me you wanted to fish . . . even before I thought of the luncheon. Karen will be at an all-day beach party. Sue is going with Buzzy and her parents on a picnic. Pete has a job. He's taking care of the Hendersons' lawn and garden while they're on vacation."

"Dan's teasing, Connie," Claire comforted me. "Charlie does that all the time."

"Say . . ." Charlie had a sudden thought. "Maybe Dan and Connie would like to come along with us on Sunday, Claire?"

"What are we doing Sunday?" Claire asked.

"Remember—we decided to take a picnic to Tolner State Park and go early enough to attend service at the country church we pass on route 62. Claire admires that church building, and we've often said we'd go there to service some day on our way to the park."

"It's an Augustana church," Claire said. "Augustana is one of the four churches in the merger."

"You'll be getting a head start on the merger," Dan said. "Some things about the church and service will be new to you, and some will be comfortably familiar. You'll get new ideas, meet new people, hear a different pastor, sit in different pews . . ."

"But it will be our Lutheran faith and church and service," I added. "How about it, Dan? I'd like to go with Claire and Charlie."

"We'd like to have you," Claire said. "We can all go in our car. And you can provide a cake, Connie. I have the rest of the menu planned and purchased. There will be plenty of food for the four of us."

"See!" Dan pointed out. "You've established a future—for Sunday. One future, at any rate. There could be a thousand futures for Sunday. Connie and I will be happy to join you. I look forward to the future of this Sunday as I look forward to the future of the merging churches. There's an air of excitement, newness, and wonder about what might happen."

I CAUGHT Dan's mood. "Yes . . . it's like New Year's resolutions. You think—now, with this new step in church relations, we ought to be able to do great things in the Lutheran Church in America."

"What's the date of the final merger?" Claire asked. "I've forgotten."

"Merger constituting convention is the end of June, 1962," Dan said. (My husband is *so* exact.) "And the new church, the Lutheran Church in America, begins operations January 1, 1963."

"So it will be a time for New Year's resolutions!" Claire said. "The first day of the New Year."

WORSHIP NOTEBOOK

CONGO MASS WITH TOM TOMS

IT WASN'T long ago that world attention centered on the Congo. For ears tuned to the news commentators of radio and TV it was no trick to catch the rolling syllables of Congolese names. Soon even school children were pronouncing "Lumumba," "Kasavubu" and "Gizenga."

Now comes something *new* from the Congo. This is a record, and although Congolese natives may object to the artwork on the cover (blue Negro stalwarts arrested in the motion of native dances, backed with a gaudy cerise) the music is fascinating. The first time I played it at home the children began to sway with the contagious rhythm and even my wife and I found ourselves beating in company with the throbbing drums.

THIS SINGLE LP disc (an Epic release entitled *Songs from the Congo*) is causing a lot of conversation because it features the *"Missa Luba,* a mass sung in pure Congolese style." I have no doubt but that this record will become the latest fad among the let's-bring-the-music-of-the-liturgy-up-to-date crowd. Beaumont's *Jazz Folk Mass* is passé; the avant-garde is all agog over the *"Missa Luba."*

According to the colorful record cover, the Rev. Guido Haazen, a Belgian Roman Catholic priest, arrived in the Congo in 1953 and soon found himself fascinated by the native music. Organizing a group of about 60 young men and boys he taught his choir how to develop their intense feeling for their native music. The result, in part, is on this record.

On one side are seven songs with such unpronounceable titles as *"Dibwe Diambula Kabanda"* and *"Seya Wa Mama Ndalamba"* (both marriage songs), *"Lutuku Ya Bena Kanyoka"* (a song of emergence from grief), and *"Banana"* (a soldiers' song). On the other is *"Missa Luba."*

TAKING THE major portions of the ordinary of the mass, Father Haazen's choir has done what Bach, Beethoven, and almost every other composer, Roman Catholic or Protestant, has done for centuries—with one important exception. The words are the same, but the music grows out of the native music of a people relatively new to Christianity.

There are no influences of western music. "The music is not written down," says the jacket. "The entire mass is the result of a general collaboration and an entirely spontaneous improvisation." One can imagine that it would be possible to have as many *missae Luba* as there are recording sessions.

I have great difficulty attempting to describe this music. It has to be heard to be appreciated. The Kyrie, for example, begins, as do most of the other sections with a drum beat, establishing the rhythm but not necessarily the tempo.

A solo voice picks up the Greek words *Kyrie Eleison,* while the full choir echoes "Kyrie." Then the sopranos follow with the *Christe Eleison,* the deeper voices repeating "Christe" with each imprecation. At last the adult voices take the part sung by the soloist, repeating *Kyrie Eleison* and the sopranos respond "Kyrie."

The Sanctus has a slow, almost dragging quality, except when the sopranos race into their high, flighty "Osannas" like so many birds. The Sanctus and the

Gloria, says the jacket, are inspired by a "song of farewell" in Kiluba.

The *Agnus Dei* and *Benedictus Qui Venit* have a sing-song kind of beat derived from native music patterns.

IT IS the *Credo* however which does so much to draw into itself what one expects from African music. The *Deum de Deo* phrase is done so fast one can hardly catch the words. The first time I heard it I recalled the Tarzan pictures we children saw on a Saturday afternoon. A group of natives jog about a ceremonial totem or fire then suddenly one jumps into the clearing and rattles off a string of sounds (were they really words) so rapidly it sounds like Babel.

On two occasions the soloist begins a Latin phrase which is jauntily picked up by the children—*"Qui propter nos . . ."* and *"Et unam sanctam . . ."* But the one touch of indigenous culture is the use of the drums to herald the crucifixion and death of Christ. These drums, the Kyondo and the Kiumvi, or tom-tom, announce death in the village. It is therefore quite natural that at the appropriate place in the creed they should be used there also. Then follows the "Kilio" (an elegy or funeral chant), the plaintive tone being re-inforced by the recurring sound of sustained "o"s—*etiam pro no-o-obis, sub Pontio Pilato-o-o.*

As I have listened over and over again to this music I have responded with mixed emotions. On the one hand I am thrilled by the fact that the liturgy can be set to music which is a part of people's life. For five years I've been helping with the work on a hymnal and service book for Spanish-speaking Latin America and I urged my colleagues to consider the use of native music. To no avail. It seems artificial that Lutherans in Latin America have to sing their Spanish words to music that has come, through several centuries and transformations, from Europe to North America and is now to be exported south. Why can't our brothers find music that is not German chorale melody, Anglican chant, or plainsong, but something they know? Is the liturgy in calypso really so farfetched?

BUT THIS brings me to the other side of my mixed emotion. All this music from the Congo fascinates me, removed by thousands of miles and an entirely different culture from my black brother. But does it really help to set the message of Christ into a setting which evokes the hoped-for response in him? I'd like to know how many Roman Catholic churches in the Congo use this music or has the traditionally silent low mass become the Sunday observance for Roman Catholics in Africa as it has for their co-religionists in the rest of the world?

In the *"Missa Luba"* for example, the melody of the Kyrie is very much like that of *"Ebu Bwale Kemai,"* a marriage song about a young man who went off to marry a woman and returned with an *old* woman. Of what does the worshiper think when he hears this music—Christ or the *old* woman?

This brings up a larger question—what is the purpose of music in the worship of the church? I don't think one should ask, is it necessary? That's not the question. Rather one must inquire, does it aid in the proclamation of the message and provide a vehicle for man's response?

Someday someone will try his hand at setting the liturgy to rock-n-roll, to dixieland, even to the kind of songs that were sung in parlors a generation ago. No doubt they will arouse interest and enthusiasm, but will they arouse people to the worship of the Holy Trinity? That is the question! —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Tell children?

QUESTION: David, my brother-in-law, has an incurable disease, which has been growing more and more serious. He has had several operations. He is no longer able to do full-time work. But my sister, Irene, insists upon keeping the facts from their two girls, fourteen and sixteen.

They have been given a very mild interpretation of the situation, which leaves them with the feeling that nothing very bad is wrong. They still expect Dave to do things which he is unable to do. I am afraid that sooner or later they will be confronted with a tragedy for which they will not be prepared. Dave agrees with Irene not to tell the two girls.

Some of us have different ideas about giving information, but we have not been able to convince Irene or David. They seem to have no intention of changing their attitudes or action.

REPLY: In such circumstances people, of course, have the privilege of handling matters as they choose, but decisions may operate to the disadvantage of children and others. They may be advised if they are open to suggestion, but unsought counsel is often resented.

People have different ideas about the proper course to follow. It seems, however, that the children are old enough to understand, and that they ought to receive the truth—perhaps by stages. If there should be a tragic ending to the illness, they would receive a severe shock for which they would not be ready, and it could be more devastating then than it would be to learn the facts now.

Furthermore, as they become older and reflect on the past they may resent their exclusion from the truth in a family matter. It may be a temptation to those who know the facts to tell the children, but that would be a mistake—except in some extremity—for the information should come from the parents.

School trouble

QUESTION: I am a junior in high school, am popular, have many friends, and have previously done good school work. I want to go to college and my parents can finance me, but this year I am unable to do the necessary grade of work. It seems that I am unable to study. If I don't get through this year my chances for college are nil. What can I do?

REPLY: To give you adequate guidance in writing is impossible, but here are a few suggestions with which to start. 1) Get a medical check-up and thus head off any physical problem which may lie back of your trouble. 2) Do you have a frustrated love affair? If so, lay it aside and give priority to your school work—romances can wait. 3) Study your whole disposition of time. How do you use it? Do you have a schedule? 4) Talk your problem over with your principal, adviser, or a teacher in whom you have strong confidence. One or all may be able to help you find your way. Keep in touch with those who help you most. 5) Continue to solicit God's help and use the power he gives you.

Guide to Bible Study . . .

Going to hell consists in doing what we want rather than what God wants. Eventually he lets us go our own way.

By Henry H. Scherer

SECOND THESSALONIANS:

Chapter 1

Greeting. Paul again includes his fellow-missionaries, Silas and Timothy, in his salutation *(verse 1)*. It is but a few weeks since the first letter. Paul is still in Corinth. This brief letter is full of thanksgiving, to God and for the Thessalonians.

"The church," in Greek, means "the called out." Christians are in the world, but not of it. Called out by God the Holy Spirit, we are to be different from those whose be-all and end-all is on earth.

"Grace to you and peace from God the Father and the Lord Jesus Christ" *(verse 2)*. This is, in capsule form, what Christianity means. As he has given me my physical life, so God has given me a new spiritual life. Neither is earned. Both are to be humbly accepted and gladly lived. The assurance that my life depends alone on God, not my efforts, brings peace.

Thanksgiving. Paul is thankful for the Thessalonians *(verse 3)*. He says, "We are bound to give thanks to God always for you." We are bound to give thanks to God for our Christian brethren. It is not only a joy but a duty.

"Think" and "thank" come from the same Old English word. To think is to thank. To think of what we owe to our brethren in the church for their example to us, their encouragement of us, their love toward us, their labors for Christ and the needy—this is to have prayers of thanks well up spontaneously from Christian hearts. If you are not thankful, start being thoughtful. It will change the whole tone of your life.

The Thessalonians had almost certainly said something to Paul about his praise for them being undeserved, but the Apostle persists in his thankfulness. Their faith was growing and their love increasing.

Paul is proud of the church at Thessalonica. We need not apologize for Christianity, nor the church, nor our congregation. We should be more often and more audibly proud. The church *has* changed the world. The church *does* change the world.

Just as any man is different when he becomes a true Christian, a town or nation is different when Christ is preached there. The steadfastness and faith of many of our brethren, from quiet duty in humble and peaceful situations to places where persecution is their lot today, is ground for thanking God and taking courage in our own Christian life and work.

Glory. The Christian endures affliction to be made worthy of the kingdom of God *(verse 5)*. This does not mean that we earn our way into heaven. God rules the universe. While he permits persecution of his saints during their life on earth, sin does bring retribution to the sinner. Those who afflict the church will be afflicted *(verse 6)*.

This will take place at the time of Christ's second coming *(verse 7)*. He will appear in glory, with the angels, to take his loved ones home and to give the

wicked their desire, to be separate from Christ forever. Those who spurn the gospel will taste the vengeance of God *(verse 8)*. There is not the slightest taint of spite or vengefulness in this punishment that God bestows with even-handed justice. It is the working out in eternity of the desires of self-willed men.

Eternal exclusion from God is to be in hell *(verse 9)*. Jesus taught us to pray, "Thy will be done." The man who, all his life long, says to God, "My will be done," will one day hear God turn this prayer around. God will say to the man who always wanted God to "leave me alone": "Thy will be done."

God permits the man who wants to live without God to do so. Each man who goes to hell goes there because that was his desire, his heart's wish, his life's dream and ambition. The man who hates or despises God, or acts as though there is no God—that man will find that God, on the day of vengeance, will do what the willful sinner asks: leave him alone.

ALL WHO FIND themselves in the presence of God on the Last Day will marvel *(verse 10)*. The tokens we get of God's grace from time to time in this life leave us breathless with amazement at God's great love and our undeserving. How infinite will be our surprise and delight when God calls us home forever.

We speak of the glory of God. Note what Paul declares to be at least a part of the glory of God: his saints. We often have seen the glory of God in the face of one of his saints. Father or mother, a grandparent, some godly pastor, a friend; in the countenance or word or act of some saint on earth we have all caught a glimpse of the very glory of God, even as the face of Moses shone with glory when he returned from the mountain where he had talked face to face with God.

Paul prays that his friends in Thessalonica may be worthy of God's call *(verse 11)*. Here is one secret of Paul's earlier thankfulness for the church at Thessalonica: Paul had been praying constantly for the believers there. We support each other in our prayer life. Help your loved ones in your family, your pastor in the congregation, Christian leaders who serve you, to be worthy of God's call by praying for them often.

As we pray for one another, the rich promise of verse 12 will come true in our life: "so that the name of our Lord Jesus may be glorified in you, and you in him according to the grace of our God and the Lord Jesus Christ" *(verse 12)*.

A HELPFUL BOOK. If you intend to understand your Bible, you need the help of a few simple guide books. One such book is a Bible commentary. As the name suggests, it is a book of comments on the Bible. A simple and useful one-volume commentary is J. R. Dummelow, Commentary on the Holy Bible, published by Macmillan at $5.00. Buy this book, and refer to it often. It will help you know your Bible better.

WE MUST REMEMBER that we do not read the Bible primarily to seek from it rules of conduct, though indeed it contains admirable rules of conduct. Nor do we read it primarily to inform our minds about the Christian faith, although it is obvious that no one can discover the Christian faith except through the Bible. We read the Bible first and foremost in order that through the Bible God may speak to us.

—BRYAN GREEN in *Christians Alive* (Scribner)

BOOKS

OLD TESTAMENT STUDY CHANGES

The Religion of Israel, from its beginnings to the Babylonian Exile. By Yehezkel Kaufmann. translated and abridged by Moshe Greenberg. University of Chicago Press. 486 pages. $7.50.

The scholarly study of the Old Testament is today radically different from what it was when the majority of ULCA pastors went through their theological training. Instead of the old classical theory of Wellhausen with its gradual development from primitive religion to ethical monotheism, there are now three main currents of OT historiography.

The German school, best known through the work of Martin Noth, perhaps remains the most faithful of the three to the legacy of Wellhausen. The leading American group best represented by the works of W. F. Albright has struck out in other directions with the aid particularly of archaeology and linguistics. The third, Israel, school is best represented by Yehezkel Kaufmann who has had a great influence among Jewish scholars, but was very little known to wider circles, primarily because his eight-volume history of the faith of Israel was written in modern Hebrew. Greenberg has performed a most useful service to English reading public by his masterly translation and abridgement of the first seven volumes of Kaufmann's *magnum opus,* begun in 1937.

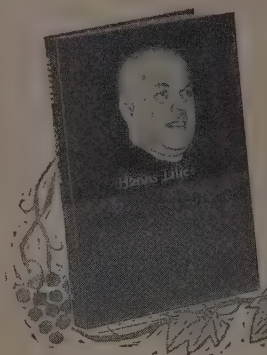
Kaufmann's work is essentially a refutation and critique of the old scholarly position which commanded a consensus among specialists until about the time of World War II. The first section is a more or less systematic presentation of the contrast between biblical and ancient pagan religion, in which the position is argued that, from the very beginnings, Israelite faith was something radically different. There is no body of material since Moses that presupposes any other religious doctrine than monotheism, and consequently the old idea of evolutionary development is completely a figment of scholarly imagination.

Kaufmann does not question, of course, that Israel received much from Canaan, Babylon, and Egypt, but what was received was transmuted and fitted into the structure of native Israelite faith. The conflict against idolatry is not really a conflict between opposing gods, for there is no indication that the nature of mythological polytheism was ever really understood by Israel from the time of the Judges on. Idolatry was then merely the struggle for the realization of adequate forms for the realization and popular presentation of the "monotheistic idea"; it was mere fetishism and "never attained the level of a cultural force."

Part two deals with the history of Israelite religion until the rise of classical prophecy with Amos. In view of the evidence for the historical authenticity of the patriarchal narratives, the early Israelites can no longer be regarded as primitive desert-nomad tribesmen. Their ancestors had been in close contact with Babylonian, Canaanite, and Egyptian civilizations, in turn, during some five hundred years before the beginnings of the Yahwistic faith. The treatment of Moses' mission and message is positive and well done so far as it goes, and is a refreshing contrast to the nihilism of Martin Noth, but the significance of the Sinai covenant is almost completely missed.

Part three is dedicated to the discussion of "classical prophecy." The specific contribution of the succession of prophets from Amos on is seen in the doctrine that morality takes precedence over the cult: "the idea that the essence of God's demand of man is not cultic, but moral." Therefore, it is not possible to argue that they presented any new idea of God. What they bewail is the lack of "knowledge of God."

Here Kaufmann betrays the fact that in spite of his critique of Wellhausen, he is still largely dominated by the scheme of Wellhausen. For the primacy of morality over cult is already present in the Decalogue if it be properly understood. The



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ılt" was essentially a solemn enactment of a covenant in very early times, the purpose of which was to establish religious obligations, and if obedience did not follow, then the enactment was simply ground for the punitive action of God himself or of the community by the Law.

It was thus the obedience which gave positive value to the cultus—but it has been the struggle of the past 3,000 years to maintain this position. It is no wonder it was forgotten during the ancient state of Israel, and is rapidly being forgotten in the modern church's obsession with "worship services."

Kaufmann's work is valuable primarily for its devastating criticism of the old scholarly synthesis, and as an illustration of the fact that other reconstructions of biblical history are both possible and now necessary. In spite of very great weaknesses in Kaufmann's own synthesis, this is an important and stimulating work, for it points out much unfinished business. His treatment of idolatry is certainly superficial, for the conflict certainly went far deeper than merely an argument over proper cultic forms by which to worship Yahweh. Similarly, sin in the Old Testament is something far more than the "historiographic necessity" that Kaufmann wants to make it: simply a logical conclusion necessary to account for the destruction of the state.

However, the parochial nationalism that dictates these conclusions seems to be the final criterion of judgment in all organizations of human society in the modern world. It is this which calls in question whether a truly biblical faith in God is possible today. The mania for *existence,* for quantity, rather than for the quality of individual and social living and functioning is to the reviewer the very essence of ancient idolatrous paganism.

GEORGE E. MENDENHALL
Ann Arbor, Mich.

LITURGICAL MOVEMENT

Liturgy and Doctrine. By Charles Davis. Sheed and Ward. 123 pages. $2.50.

Small as this book is, it is full of distilled

movement so often connected solely with outward forms and ceremonies.

Written by a Roman Catholic, and describing of course the liturgical movement in the Roman Church, the book also speaks for this ground swell within all Christendom. The author takes the movement out of the superficial category in which it is so often placed and, as the title suggests, shores it up with doctrinal interpretation.

He lists some of the doctrinal insights on which the liturgical movements rests as "a new understanding of Christ, and, in particular of the significance of his resurrection and the role of the glorified humanity; a sense of the history of salvation; an insight into the mystery of the church as expressed and realized in the liturgical assembly; a fresh approach to the mystery of Christ's saving work and its permanent presence and efficacy in the liturgy; a richer theology of the Eucharist and the sacraments; a reawakening of a fuller eschatological hope."

This is a stimulating book which stretches the mind. CHARLES TREXLER, JR.
Roosevelt, N. Y.

SUPERIOR PREACHING

Love So Amazing. By D. Reginald Thomas. Revell. 127 pages. $2.50.

Love So Amazing is a collection of 13 of the best sermons of D. Reginald Thomas, pastor of the First Presbyterian Church, Germantown, Philadelphia, who came to America from Wales in 1955. This is his first book.

The sermons reveal that this preacher knows people thoroughly. He speaks to man's condition. Though the sermons are topical, they are soundly based on biblical truth. The theology is evangelical. There is a fine balance of content and illustrations.

Dr. Thomas is an expert in sermon construction. His introductions are fresh and interest-catching. His material is clearly outlined without this being noticeable. His conclusions bring the subject to a close with a punch. He has a way of putting things that makes truths stick in the mind.

More Money for Southern Seminary, Reinartz Reports

By A. KENNETH HEWITT

COLUMBIA—Dr. F. Eppling Reinartz, president of Southern Seminary, reports recent contributions totaling $38,000 to the seminary from two South Carolina families. These gifts are in addition to the pledges to the seminary appeal. The pledges totaling $1,090,000 made during the appeal are rapidly being redeemed. The payment period expires this fall. Appeal receipts have passed the $860,000 mark.

THE NEW South Carolina Synod treasurer, James Wessinger, reports an increase in benevolence activities during the first six months of 1961—$136,000 transmitted to the ULCA as compared with $120,000 during the same time last year. For the five institutions supported by the synod $62,717 has been contributed as compared with $56,271 last year. Lutheran World Action received $26,986 as compared with $24,021 last year.

Ordination in Columbia →

FOUR GRADUATES of Southern Seminary, John Frederick Fisher, the new pastor at Atonement Church, Wilkesboro, N. C.; John Cantey Nye, now serving as pastor of St. John's congregation at Johnston, S. C.; Rubin Hammond Olawski, now pastor of St. James' congregation of Leesville, S. C.; and Austin Fulton Robinson, Jr., now serving Grace Church, Liberty, N. C., were ordained in Reformation Church in Columbia on May 28. James S. Aull, now serving as pastor of St. Timothy congregation in Camden, S. C., was ordained on July 23 at Emmanuel Church in Greenwood, S. C. Rev. Kenneth Webb preached the ordination sermons and synod president Karl W. Kinard officiated.

CORNERSTONE SERVICE for the new sanctuary of St. David's Church, Rev. Lester A. Wertz, pastor, West Columbia, was conducted by President Karl W. Kinard on July 16. The new edifice of contemporary Gothic design, will seat 590 and will be completed this year at a cost of $175,000.

THE NEW Parish Education building of Mt. Pleasant Church, Rev. Ernest T. Burns, pastor at Ehrhardt, S. C., was dedicated by the president of the synod on June 11.

THE REV. BERNARD L. TREXLER, formerly of Corpus Christi, Texas, became pastor of Trinity Church, Greenville, S. C., on Aug. 1. Pastor Trexler succeeds the late Dr. Wynne C. Boliek. . . . The Rev. George B. Shealy has been installed as pastor of Faith congregation at Batesburg, S. C.

Young Suburban Church Will Complete Big Building

By OLIVER F. WEAVER

DENVER—Holy Cross Church, Wheatridge, a Denver suburb, has been successful in its $175,000 fund-raising campaign for a new sanctuary completing its group of buildings.

The edifice, designed by Orrie Holmen, will blend centuries-old Christian tradition with modern architectural practices. It will have a 33-foot-high ceiling, white marble altar, pews for 350 persons, with space for an additional 100.

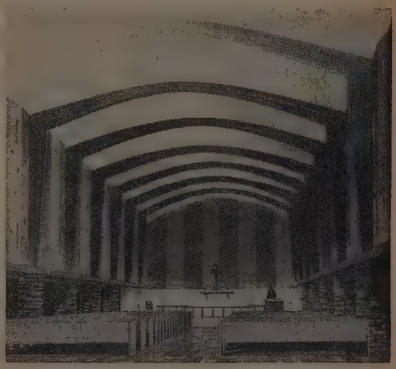
Outside there will be a 25-foot statue of Christ in white stone done by sculptor Longley. Building will start next month, to be ready for Easter next year. Total cost will approximate $275,000. Organized in 1952, the congregation now has 791 members. Rev. Edward E. Hummon is pastor, and Rev. Marvin Langland, assistant.

RAINBOW TRAIL Lutheran Camp, near Hillside, Colorado, will be used this summer by various groups of young people from churches of the synod. This year includes a music camp, for choirs and organists.

CBS-KLZ in Denver broadcast the 11 A.M. services of Good Shepherd Church during June. The Rev. Newell N. Mendenhall is pastor. The Denver Council of Churches sponsored the broadcast. . . . Commissioned as a foreign missionary June 4 in St. Luke's Church, Albuquerque, was Marchia Pederson. Dr. Carl V. Tambert, of Los Angeles, represented the Board of Foreign Missions.

THE "LITTLE JCLU" of the Rocky Mountain area met in Denver June 23 for the first time. Officers elected are: Chairman, Dr. Paul H. A. Noren; Vice Chairman, Dr. Leeland C. Soker; Secretary, Layman Robert L. Pyle. Plans are underway for writing a constitution for the new merged synod in the large mountain area.

CARL H. SCHLAG was ordained at Los Alamos, N. M., June 7, by Synod Vice President, Dr. J. Benner Weaver, and is now mission developer in East Albuquerque.



PROPOSED INTERIOR—WHEATRIDGE

ROCKY MOUNTAIN . . .

PRESIDENT SOKER and family are now located in the new synod parsonage, address—1925 Oneida Street, Denver 20. They were given a surprise housewarming by Denver area friends.

PASTOR WAYNE CARMANY has begun work at Hobbs, N. M. His new address 904 Gold Avenue, Hobbs. . . . Pastor Albert J. Shandrick was installed as pastor of Zion church, Trinidad, Colo., June 4, by President Leeland C. Soker. . . . Pastor Richard B. Anderson was installed at St. Paul's Church, Calhan, Colo. . . . Pastor Charles E. Anderson, having resigned at Las Cruces, is developing a mission at Carlsbad, N. M.,—address 917 North Alameda Street, Carlsbad, N. M. He began work July 7.

THE FIRST ULCA church building in Utah is Our Saviour's Church in the southeast section of Salt Lake City. It was dedicated last month. Synod Secretary John H. Gerberding gave the dedication sermon, and pastors from the ALC and Augustana churches participated in the services with the local pastor, the Rev. A. Eugene Cox.

Pastors Go Back to School For Two-Week Refresher

GETTYSBURG, PA.—Twenty-eight pastors of the Maryland and Central Pennsylvania synods engaged in two weeks of special study at the Gettysburg Seminary July 2-14. The Institute for Advanced Theological Studies was conducted by the seminary with the cooperation of the two synods.

Two courses of study were presented. "Counseling" was the subject of Dr. Granger E. Westberg, associate professor of religion and health, University of Chicago. "Studies in Contemporary Theology" was taught by Dr. Lawrence D. Folkemer, professor at Gettysburg Seminary.

The daily schedule was built around the two lectures and a Bible study hour. The latter was in charge of Dr. Howard N. Bream, a seminary faculty member. Small discussion groups met after each lecture. Discussion leaders were the Rev. J. Victor Benson, New York, secretary for psychological services of the ULC Board of Higher Education, Dr. Paul Orso, executive secretary of the Lutheran Inner Mission, Washington, D. C., and Dr. Edward P. Turnbach, pastor of Memorial Church, Shippensburg.

This year's Institute was the first conducted by the seminary. It is planned to hold similar Institutes each summer. In the course of several summers all parish pastors will be able to spend two weeks in this intensive program of special study.

The institute was planned by a special committee from the seminary faculty and the Central Pennsylvania and Maryland synods. Consultations were held with staff members of the ULCA Board of Higher Education, which is holding similar institutes this summer in other areas.

Director of the institute was the Rev. Herbert W. Stroup, Jr., professor and director of field work at the seminary. Dr. Arthur Yeagy, Harrisburg, was the institute registrar. Dr. Beryl B. Maurer, Harrisburg, conducted an evaluation of the two-week session.

After the fire—
A new church

By ARTHUR S. FOLLETT

POTTSVILLE—Dedication of the new St. Paul's Church, Summer Hill, (Auburn R.D.), was held June 25, with Pastor Clarence A. Steigerwalt, D.D., conducting the service.

The former Summer Hill building, used by Lutheran and Reformed congregations, was destroyed by fire Dec. 13, 1958 Since then each group has built its own church.

St. Paul's dates back to 1767. The building demolished by fire was built in 1847. The new church and fellowship hall cost $200,000. The structure is of contemporary split level design of stone quarried in the Lehigh valley. The nave seats 252.

Rev. Luther F. Schlenker, Pennsylvania Ministerium official delivered the dedicatory service. Assisting in the liturgy was Rev. Craig J. Dorward, Jonestown.

Dedication of the church's new pipe organ was July 2, with Mrs. Craig Dorward, daughter of Pastor Steigerwalt, the guest organist.

INSIDE NEW SUMMER HILL CHURCH

PASTOR STEIGERWALT OPENS THE DOOR

A $64,000 BUILDING program was completed with the rededication services June 16 at Jacob's Church, Rev. George P. Mocko, pastor, Pine Grove. The new building added to the seating capacity of the sanctuary and provided other rooms. Rev. Freeland L. Hemmig preached the dedicatory service.

The first Jacob's Church was built in 1780. In 1833 it was replaced by the building to which the new addition had been made.

DR. SAMUEL D. KIDD and Dr. Charles Cooper, president-elect and president of the Ministerium, attended the June meeting of the Hegins District at Jacob's Church, Pine Grove. There were 82 registrants from 29 churches.

Dean Freeland L. Hemmig presided. A farewell gift—anthracite book ends—was presented to Dr. Cooper by Rev. Lawrence Hand.

THE HEGINS DISTRICT laid plans for a revitalized stewardship program during 1961-62 at a church councilmen's Retreat at Salem (Hetzel's) Church, Pine Grove R.D., June 11. Dr. Samuel D. Kidd spoke on the theological basis of stewardship.

GOOD SHEPHERD CHURCH, Ashland, was host to the Hegins District executive board of the Luther League July 17. Gail Walter, district president, conducted the planning session for a future workers' conference.

PENNSYLVANIA

Big Construction Season Underway in Berks County

By ROBERT SCHOENERT

READING—Construction of new churches or parish educational buildings highlighted summer activities of several Lutheran congregations in Reading and Berks County.

Churches are under construction in Birdsboro and Stony Run and educational buildings are rising in Reading and Bechtelsville. Another Reading educational building has been placed into use for the first time.

St. Mark's congregation, Birdsboro, is erecting a building at the exact geographic center of the community. The cross atop the steeple reportedly will be the second highest object in the borough because of the elevation of the site of the new building.

The $225,000 structure is expected to be in use by the end of this year. It is the first part of a three-phase program that includes the erection of an educational building and fellowship hall to be constructed later on 9.8 acres of land purchased several years ago.

A $90,000 CONTRACT for construction of a new Friedens Church, Stony Run, has been awarded by the congregation's church council and building committee. Ground was broken in July (See "Country Church," page 13).

The brick building will accommodate 156 persons in the church auditorium and will contain four Sunday school classrooms.

The work is expected to take five months with the present structure being razed when the new one is completed.

St. Luke's Church, Reading, has completed tearing down its old education building and has held a blessing-of-the-site ceremony in preparation for the erection of its structure.

The new educational building of Trinity Church, Bechtelsville, was started in July. The one-story structure that will include 7,000 square feet of floor space, is expected to cost $81,000.

Ground Breaking at Stony Run . . . see picture on page 13 (Allentown "Call" photo)

The new building is being erected to the rear of the church constructed in 1886. A fellowship hall, a meeting room, nursery room, kindergarten room and a kitchen will be located on the first floor. The basement will include a large recreation room.

St. Mark's Church, Reading, used its new educational building for the first time when it opened its daily vacation school.

A MORTGAGE-BURNING ceremony was held by Reformation Church, Reiffton. St. Matthew's Church, Reading, burned a $20,000 mortgage on its parsonage.

THE REV. JOHN R. SCHILLING, III, has been installed as the first full-time pastor of St. John's Church at Host. Another installation took place at Salem (Shalter's) Church, near Temple, when the Rev. Richard W. Spengler became its first full-time pastor in 50 years. The Rev. Harold S. Weiss has assumed the duties of pastor of St. Paul's Church, Fleetwood.

The Rev. Arthur W. Kleintop, pastor of the Mahoning parish, has accepted a call to the pastorate of the Longswamp-Mertztown Parish in Berks County. The Rev. John J. Ziegler, Jr., has resigned as pastor of St. Matthew's Church, Reading, to engage in graduate study.

Intensive Evangelism Is Planned in 72 Congregations

By ERNEST L. MISENHEIMER

SALISBURY, N. C.—Missioners from twelve states will preach in 72 congregations of the North Carolina Synod this September in connection with area evangelism missions in the Western and Northern conferences.

Designated as "Spiritual Life Missions," they will lay emphasis on the Word and sacraments and are designed to confront both active and lapsed members with the primary purpose of the church to proclaim salvation and the new life in Christ.

In pre-mission and mission week activities extensive efforts will be made to reclaim lapsed members of the 72 congregations.

Pastors from Wisconsin, New York, Pennsylvania, Washington, D. C., Illinois, Kentucky, Tennessee, West Virginia, South Carolina, Georgia, Alabama, and North Carolina will serve as missioners, preaching a series of six sermons in connection with the "Spiritual Life" missions.

n the middle of Birdsboro . . .

STEWARDSHIP PLANNERS AT WORK

The Western Conference Mission is scheduled for September 17-21, and the Northern Conference Mission September 24-28.

DURING THE past year Mr. John Berger of the Lutheran Laymen's Movement for Stewardship, and Synodical Stewardship Secretary, Ernest L. Misenheimer, have visited nine mission congregations to help project first budgets and every member visits. These are a part of the co-ordinated program of the Board of American Missions with the Lutheran Laymen's Movement for Stewardship to assist mission congregations get off to a good start with their stewardship program.

In addition, Mr. Berger has made capital funds presentations in three congregations.

In the picture above Mr. Berger (*right*) and Pastor Misenheimer (left) are shown seated at a table with Pastor John Fischer (center) of Atonement, Wilkesboro, discussing the new LLM Stewardship Kit. Shown in the background are members of the Atonement Church Council.

TWO NEW LIFE missions in the interest of strengthening congregational evangelism programs have been completed at St. Andrew's, New Bern, and Bethel, Salisbury.

Two additional mission workshops are scheduled at St. Paul's, Newton, August 18-20, and St. Paul's, Hamlet, September 8-10. One other mission at Mt. Hebron, Hildebran, is in the self-study stage. This brings the total new life missions in the Synod to seven, with others contemplated.

NORTH CAROLINA . . .

GROUNDBREAKING services for the first unit of North Carolina Lutheran homes for the aged were held at Hickory, N. C., on July 23. The services were led by Dr. F. L. Conrad, synod president. Speaker was Dr. Voigt R. Cromer, president of Lenoir Rhyne College.

Building contracts for the home in the amount of $249,864.53 were awarded on July 6. The structure is designed to provide for 48 guests and includes an infirmary.

Dr. J. L. Norris, executive director of North Carolina Lutheran Homes announced that the building should be completed before June 1, 1962.

HOLY CROSS, Mocksville, the Rev. Boyce Whitener, pastor, held groundbreaking services for its first unit on June 25. Dr. F. L. Conrad, synod president, preached. The first unit consists of chapel, Sunday school rooms, and a kitchen, and will cost approximately $50,000. This mission congregation was organized last Nov. 13, with 72 charter members.

Replica of 1744 Friedens Church Constructed at Gibsonville

FRIEDENS (German word for "peace") Lutheran congregation, Gibsonville, N. C., the Rev. Glenn Barger, pastor, one of the oldest Lutheran churches in the state, has constructed a replica of its first church built in 1744. (*See photo*) The congregation was organized one year later.

This wayside chapel was a project of the young adults Sunday school class and is built with some of the original unhewn logs used in the congregation's second church building which was erected in 1771. The miniature church is equipped with altar and pews and is open at all times for inspection. A marker beside the structure tells the story of Friedens' first church building erected 217 years ago.

ON JULY 1, 1961, 38.79 per cent or $337,660.64 of the 1961 budget had been given by the congregations of synod. While receipts show a $27,042 or 8.2 per cent increase over 1960's remittances for benevolences, the 1961 Budget is 24 per cent greater than the total given in 1960.

In an effort to reach the budget in full so as to provide 100 per cent support for ULCA and synodical causes, the synodical stewardship committee is planning small group meetings in all areas of the synod. Councilmen and pastors of five or six churches in selected areas will be invited to attend a meeting at a centrally located place to discuss the congregation's opportunities to proclaim Christ through synod and ULCA.

MANY CHURCH leaders are headed for Lenoir Rhyne College this summer to receive information and inspiration. The Board of American Missions held its school for mission pastors in the southeast at Lenoir Rhyne, July 17-21.

The Synodical Luther League convention was held at the college July 26-29. "In Step With Time" with emphasis on stewardship was the convention theme. The program featured the synodical League's 40th anniversary birthday party, and addresses by Mr. Walter Jensen of the ULCA Department of Stewardship. Convention Chaplain was the Rev. Robert Walker of Tallahassee, Florida. The Rev. Ralph Hellerich, editor of *Time Out*, was the representative of LLA.

The convention of the North Carolina Synod ULCW is scheduled for Lenoir Rhyne August 26-28.

Going to Conventions Keeps Nova Scotia Lutherans Busy

By DOUGLAS A. CONRAD

HALIFAX—This has been a busy convention season in the Nova Scotia Synod. Annual convention of the synodical Luther League was held in Mt. Zion Church, Middle Branch, the Rev. Luke Batdorf, pastor. Mr. Roy Oswald was the representative of the Luther League of America. Officers elected are: president, Irene Fancy; vice president, Sharon Veno; secretary, Carolyn Fancy; treasurer, William Fancy; pastoral advisor, the Rev. James Slack; lay advisor, George Bollivar.

The Northern Conference met in annual convention at Calvary Church, Middlewood. The president of Conference, the Rev. Luke Batdorf, preached at the communion service. The Rev. John Posno, a former missionary to China, was a speaker. The officers elected are: president, the Rev. Glenn Connor; secretary, Thomas Bollivar, Jr.

Annual convention of the synodical United Lutheran Church Women was held in Calvary Church, Upper Northfield. A presentation, "How Does your Garden Grow," was given by the ladies, depicting the active program of the ULCW. Officers elected were: president, Mrs. Kinsman Crouse; vice president, Mrs. Valson Rodenhizer; secretary, Mrs. D. A. Conrad; treasurer, Mrs. Ann Schnare; statistician, Mrs. Milton Lacey.

MISS SHARON VENO was elected Head Girl of Queen Elizabeth High School in Halifax. This is the first time a Lutheran student was elected to this important position in school life. Miss Veno is a member of the Luther League of Resurrection Church and also the president of the synodical organization.

TRINITY CONGREGATION, St. John's, Newfoundland, had its first experience on television on June 18. This is the first time that Lutherans have been on TV in Newfoundland.

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The Quinns Were Honored For Sharing Their Love

By RALPH I. SHOCKEY

TRENTON—You don't often hear about a man and woman who have acted as foster parents for 100 children. This has been the experience of Mr. and Mrs. William Quinn of Jersey City, who have acted as foster parents for the Lutheran Welfare Association of New Jersey. These two have extended their love to 100 infant children awaiting adoption placement by the agency.

The LWA's Division of Family and Child Welfare recently made its 426th adoption placement. Important factors in this operation are foster parents who are willing to accept an infant immediately after birth an care for the child until such time as it wi be placed in an adoptive home.

MR. AND MRS. WILLIAM QUINN
A hundred children

The agency recently held a supper i honor of foster parents who served the div sion over a long period. Mrs. Julie Ma zinger, director of the division, compl mented the Quinns for their outstandin achievement by saying, "Although you ca never be fully paid for this remarkable ser ice, we know that the satisfaction resultin from sharing your love with so many chi dren is your greatest reward."

THE ACCIDENTAL DEATH of the Rev. Alfo R. Naus in Stockholm, Sweden, July 14 (*S* THE LUTHERAN, *Aug. 2*), shocked the mem bers of synod. He was killed by a bus whi vacationing.

Pastor Naus had been editor of the *Syn News* since its origin in 1950, and had d rected the audio-visual aids service. Funer services were conducted July 25 by Dr. E win H. Knudten, synod president.

LAYMEN at the Good Shepherd Churc Florham Park, are challenged to prepare f a meaningful church program in the fall reading "just one God-centered book t summer." Pastor C. Paul Strockbine h suggested the Fortress Books which de with theological subjects on a layman's lev

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Construction Projects Are Begun, Continued, or Ended

By E. RUDOLPH WALBORN

COLUMBUS — Building programs — from nd purchase to dedication—are keeping hio congregations busy these days.

Trinity, Springfield, R. Raymond Garrett, stor, dedicated an education building on ay 21 as the first phase of a complete w church plant. The building, of one- or construction, will provide space for six urch school departments. Sanctuary and sembly units will be added later. The 0,000 building was designed by Marlin L. eist associates, Miamisburg.

First, Barberton, Ronald D. Homrighaun, pastor, laid the cornerstone for an edution building June 25 when Synod Presint Herbert W. Veler was present. The ngregation is purchasing three adjoining operties to provide parking and future ilding space.

On July 2, St. Paul's, Mansfield, John R. ng, pastor, broke ground for a new church veral miles west of their present downtown cation. Dr. Veler spoke at the groundeaking.

St. Luke's, Cuyahoga Falls, Nevin B. over, pastor, broke ground June 28 for a 35,000 sanctuary. This is the third buildg program for the congregation which is w in its fourteenth year and numbers 600 mbers.

St. Luke's, Lima, John W. Berger, pas, burned its mortgage on its parish house dicated two years ago on June 25. The ilding program was launched in 1952 and erest received on moneys collected for \$225,000 project exceeded the amount interest paid upon the loan. A bequest m Louise Ackerman Johnson for \$10,000 s started a fund for a remaining wing to added.

At Bethel, Springfield, in rural Clark unty, a parsonage is being built for the t time in the congregation's 117-year history, and will be occupied by Pastor R. Paul Stroup. The $16,500 brick structure got its start with a $5,000 gift from pastor emeritus Dr. W. R. Boehringer. The congregation has pledged a further $4,000 for its cost.

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OHIO . . .

Men of the church built a large garag at St. Paul's, Newark, for the Rev. C. Myro Danford, their pastor.

St. Paul's, Newcomerstown, John Fabian pastor, will be able to add an educationa center and modernize their 55-year-ol church building following a campaign whic brought $50,305 in pledges.

Roselawn, Cincinnati, Robert F. Berget pastor, has $69,406 in pledges for its secon unit which is now under construction an will be occupied in September.

Both congregations of the New Franklin East Canton parish, Herbert F. Ham burger, pastor, are construction-minded. A Kountze Memorial, East Franklin, a $6,00 improvement program will renovate th church basement and provide for parkin . . . St. John's, New Franklin, has subscribe $34,000 for a building program which wi provide an educational unit and renovate th old building outside and in.

St. Paul's, Greenville, Samuel Hoeflich pastor, is purchasing adjacent property in cluding three houses, one of which will re place the present parsonage, permittin building expansion.

Benton rural congregation in the Miller burg parish expects to give labor which wi reduce by one-third the $24,000 cost of building program and renovate the interio and exterior of the church building, and ad a 24 x 52 ft. assembly hall.

Parish Workers Are Added to Staff in Three Congregations

CLEVELAND—Three Cleveland churches a adding parish workers to their staff. Phyl Carl will serve at Calvary, East Clevelan Andrew J. White, III, pastor, in an inn city assignment made by the Board American Missions. At nearby St. Jame Alfred H. Buehner, pastor, Miss Mary An Herman will come from Redeemer Churc Lawrence, Mass. On Cleveland's far we side, Bethany, J. Elmer Leas, pastor, will served by Miss Barbara Mann of Durha North Carolina.

At Holy Trinity mission, Brunswick, Pas- r James A. Miller will be aided by a six- onths' assignment of Miss Virginia Hartz the BAM beginning August 5.

A first full-time parish worker will help develop two new programs for senior citi- ns and a week-day church school in the wisburg parish, Donald J. Pentz, pastor. re Mrs. Faye James will serve her home ngregation after a year's work on a part- e basis as parish visitor. Mrs. James ved in the AIDS program before that on ignment at College Park, Georgia.

Lt. Hugh F. Lecky, Jr., naval chaplain m Ohio, was given a citation by the Na- nalist Chinese government, by President n F. Kennedy, and by the Admiral of the Fleet, where the chaplain is on duty with destroyer squadron, for assisting in the ing of Kaoshuing, Formosa, in a gasoline losion.

Pastor Wilfred W. Ahrendt has been alled as chaplain on the staff of the Lu- ran Service Society of Northeastern Ohio a service held July 11 at Zion, Youngs- n. Dr. Robert W. Stackel, society presi- t, spoke. Pastor Ahrendt is an ALC tor and will be the second chaplain on staff. The society, headed by Dr. Fred ns, has also added Miss Helen Keller, rained social worker, to major in older ks counseling.

—CHANGES OF PASTORATE—

Central Pennsylvania

VMAN, Harry S. From Berkeley Hills Church, Pittsburgh. To Watsontown arish.

Illinois

DERSON, Edward G. From Faith Church, acksonville, Ill. To Prince of Peace Church, Addison.

Ohio

CKENBERG, Willard I. From Trinity hurch, Canton. To First Church, Tiffin.

REY, Fred W. From First Church, Don- elsville. Retirement.

TER, John E. From St. Lucas Church, Toledo. To Susquehanna University, Selinsgrove, Pa.

Pennsylvania Ministerium

Berkemeyer, William C. From St. Mat- thew's Church, Bethlehem. To Grace Church, Drexel Hill.

Erb, Frederick G., Jr. To Christ Church, Easton.

Ziegler, John J. From St. Matthew's Church, Reading. Graduate study.

Zimmerman, Kenneth W. From Christ Church, Oreland, Pa. To Aston Town- ship (Philadelphia), mission developer.

Pittsburgh

Hildebrand, C. F. From Chicora Parish, Pa. To Zion Church, Renovo.

Miller, Charles E. From Manorville

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CHANGES OF PASTORATE . . .

Parish. To Aspinwall Church, Pittsburgh

STEINFURTH, ALBERT W. From Calvary Church, Wilkinsburg, Pa. Retirement.

ROCKY MOUNTAIN

HARNER, ELMER W. From St. Paul's Church, Denver, Colo. Retirement.

VIRGINIA

LUND, GORDON C. From ULPH Board of Parish Education, Philadelphia, Pa. To Holy Trinity Church, Lynchburg.

FISHER, RONALD I. From St. Mark's Church, Roanoke, assistant pastor. To Luther Memorial Church, Blacksburg.

DECEASED

ROLF E. DOKMO, aged 56, died on July 23 following a heart attack. He had been president of the Carthage College board of trustees for eight years, and a member of the board 21 years. "Few men show the degree of loyalty to an institution which typified Mr. Dokmo's interest in Carthage," said Carthage President Harold H. Lentz.

Mr. Dokmo was president of Burden Smith Publishing Company in Chicago, a councilman at St. Luke's Church, Park Ridge, a trustee of Lutheran Charities in Chicago, and engaged in numerous other church and civic activities. Funeral was held July 26 at St. Luke's Church.

JULIA C. FREIMUTH, 80, widow of the Henry C. Freimuth, died July 12 at Montclair, N. J. Her husband had been pastor in Rockville Center, Liberty, Rochester, the Bronx, New York, and in Waterbury, Conn., and Lawrence, Mass. One of her sons is the Rev. Luther T. Freimuth of St. Paul's Church, Bryam, Conn. Funeral was at Bryam on July 12, conducted by President Alfred Beck of the New York and New England Synod, and the Rev. Thomas Magavero.

DR. RALPH RICHARD GRESH, pastor of Zion Church, Leacock, Pa., died July 4 of a coronary occlusion.

He was a graduate of Muhlenberg C

ge and Gettysburg Seminary and was or-ained by the former East Pennsylvania ynod in 1926. He received the doctor of ivinity degree from Gettysburg College in 945.

His pastorates were Redeemer, Harrisburg, 926-33; St. Peter, York, 1933-41; St. mes, Gettysburg, 1941-56; Zion, Leacock 956-61.

Dr. Gresh served as chairman of the com-ittee which guided the formation of the entral Pennsylvania Synod by the merger four synods in 1938. He was a former esident of the West Pennsylvania Confer-ce and a member of the Executive Board Synod. He is survived by his wife, Mrs. atherine Weida Gresh, and by his mother. The funeral was July 8 at Zion, Leacock. stors in charge were Dr. Dwight F. Put-an, the Rev. Raymond L. Fetter, Dr. Ralph Robinson, the Rev. Jacob Spangler, and e Rev. Sherwood Dieter.

THE REV. VICTOR NEVIN MILLER, , Fredonia, Pa., died in Chambersburg, ., May 9. He was a graduate of Susque-nna University, and Hamma Divinity hool. His pastorates were St. Paul, Smith-le, Ohio, 1919-23; Nevada Church, Ne-da, Ohio, 1923-25; the Rockwood charge, ., 1925-38. In 1938 he retired from the nistry.

Pastor Miller is survived by his wife, the mer Bertha May Cramer, one daughter, s. Victor Snyder, three sons, Luther orge, Paul Samuel, and Robert Martin, a ther, Herbert L. Miller, and a sister, Mrs. nk Cramer.

The funeral was May 13 in St. John's urch, Fredonia, conducted by the pastor, Rev. J. C. Klingensmith, assisted by the v. Arthur Yeagy.

SUSAN SWASKO, née Falat, aged 69, d July 10. She was the wife of the Rev. B. Swasko, who previous to retirement s a pastor of the Slovak Zion Synod. ree of her sons are clergymen: the Rev. drew B. Swasko of the United Lutheran urch, Berwyn, Ill., and vice president of Wartburg Synod; the Rev. Albert Swasko of First Church, Richmond, Ind.; the Rev. Milan Swasko, Northlake Church in Northlake, Ind. The Swaskos have another son, two daughters, and 18 grandchildren.

Funeral was at Berwyn on June 12, with Dr. R. R. Belter, Wartburg Synod president, and the Rev. John Goeken and the Rev. K. K. Engel participating.

SARAH B. WAGNER, widow of Dr. Frederick R. Wagner, former pastor of St. John's Church, Martinsburg, W. Va., died July 8. She was 87. The funeral was conducted in Martinsburg by Pastor Earl G. Creps, Jr.

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In Conclusion

To CALL a man a "do gooder," in some circles these days, is about the same as saying that he is not very bright. It means he is a sentimentalist who doesn't know the facts of life.

There's some truth in this opinion. The basic drive in human personality is for self-preservation and taking care of our own interests. We inherited this from our ancestors in the jungles.

If taking care of ourselves is all we try to do, we'll soon be back in the jungle. Not only would we have to scrap the New Testament but all of civilization. People are able to live together only when they desire to help one another.

And the man who, while living within the protective circle of civilization, seeks only to fulfill his own interests, is painfully unhappy. To be damned means simply to be unable to love. Hell exists for any person at the moment when he can't love anybody else as much as he loves himself.

TO DO GOOD is to do the will of God, which is to love one another. But here's where our difficulty begins. Who among us can love everybody steadily and truly as much as we love ourselves?

St. Paul, for example, was a charter member of the do gooders. He advised, "So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith." He pulled in the boundary rather snugly (most of us can love a few people, at least part of the time, such as those of our own family and perhaps several friends). And Paul candidly described the problem: "For I do not do what I want, but I do the very thing I hate."

Sometimes people try to create a little colony of love within carefully restricted boundaries, in which they try to live as perfect Christians. There is such a colony on a farm near Americus, Georgia. Each member turns in all his property to the group and lives from a common treasury.

The folks there are all-out pacifists. They tried for a while to share their fellowship with some Negroes, but found they couldn't do that in Georgia. They call themselves a *Koinonia,* which is the New Testament word for "fellowship," and have managed to continue in existence for 19 years.

There have been hundreds of such experiments since the first Christian congregation began in much that way (see Acts 2:44) but they haven't been successful for any great length of time.

Most of us work out some sort of compromise between what we know we are and what we think we would like to be. As the people of God we try to love one another as he loves us, but as people of this world we can't avoid getting into competition and quarrels. Even in church.

Sometimes Christians have tried to make a distinction between love and justice, saying that love is our high goal but when we fail to love we are at least obligated to deal justly with all. Roman Catholics have divided people up into two classes—those who aim at perfection by closing themselves up in monasteries and convents, and the rest of the people who merely get along as best they can under normal circumstances.

NOBODY NEEDS to worry much about any of us going overboard in doing good. It's against the grain of human nature although it is the only way out of the prison of our self-concern.

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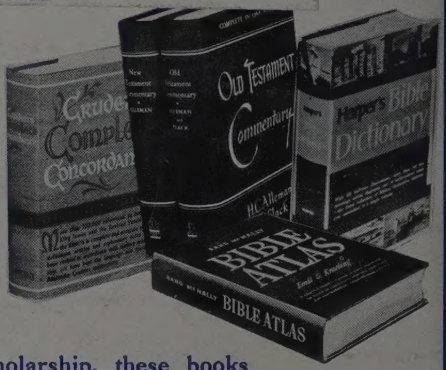

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